
SOME
P A S S A G E S
IN THE
Reasonableness
OF
CHRISTIANITY, &c.

[22]

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P A S S A G E S
IN THE
Reasonableness
OF
CHRISTIANITY, &c.

PAGES

RECORDS

CHRISTIANITY, &c.

SOME
PASSAGES
IN THE
Reasonableness
OF
CHRISTIANITY, &c.
AND ITS
VINDICATION.
With some

ANIMADVERSIONS

On Mr. Edwards's *Reflections* on the Reasonableness of Christianity, and on his Book, Entituled, *Socinianism Unmask'd*.

By S. Bold, Rector of Steeple, Dorset.

LONDON: Printed for A. and J. Churchil. at the Black Swan in Paternoster-Row, MDCXC VII.

TO THE
READER.

AFTER I had Preached the foregoing Sermon, Mr. Edwards's Book against the Reasonableness of Christianity falling into my Hands, occasioned my perusing of that Treatise again a second time with more attention; Whereby I came to be furnished with a Truer, and more Just Notion of the main design of that Treatise, than I had, upon my looking over it Cursory presently after it was published.

To the Reader.

If the following Papers shall help any to understand the true State of the Controversie betwixt those two Celebrated Writers, and induce People to consider more sedately the Just grounds of our believing Jesus to be the Messiah, and the indispensable Obligation those who do believe in him are under, to search after the Knowledge of what he hath Taught and Commanded, and to believe and obey the same, by Virtue of the aforesaid Belief, I shall not be sorry that I have spent a few days in reading deliberately the Books to which they Relate. I am a perfect Stranger to both Authors. I am not certain that I ever heard the Name of the Author of the Reasonableness, &c. mentioned. I am persuaded I never saw Mr. Edwards. But he is a Person for whom I have a Particular and Great Respect, because of several Treatises he hath published, which do not abound with Magisterial Rant, but discover him to be an Excellent Critick, a Person of great Reading, and of good Judgment. I hope he
will

To the Reader.

will oblige the Publick with more Treatises, Enrich'd with such Solid Learning, as his former Books are replenish'd with, and beautified with that Calmness of Temper, which did peculiarly adorn his first Productions.

That there are more Truths taught in the New Testament than this, That Jesus is the Messiah, and which are therefore to be Learned and Believed, is most certain; and to make this Demonstrably Manifest (which I fancy was Mr. Edwards's great design) when it is denied, or called in question, is a very Laudable Undertaking, but it doth not at all affect the Reasonableness of Christianity, &c. which excellently discovers what is to be believed, to make Men Christians, that hereby they may be engaged to acquaint themselves well with the True Reasons and Grounds of our believing that Point, and may not any longer wear the Profession of Christianity, as they do their Cloaths, but become Understanding and Judicious Christians, upon sound Conviction; and so perceive the Obligation they are under to Study dili-

To the Reader.

gently the Holy Scriptures, that they may advance in the Knowledge, Belief and Practice of what, that Jesus hath revealed, whom they believe to be the Messias. And could People be brought to this, the Adversaries, to some of the Great Doctrines taught in our Bibles, would have little ground to hope, they should do any great Exploits, by their insisting on small Critical Niceties, or making a Clamour, because no more can be known at present, concerning some Doctrines, they have no liking to, than what is Revealed. For it is enough for a good Christian, to believe what is Revealed. To know Christ Jesus aright, and follow his Conduct sincerely, are so necessary, and of such Efficacy to our Safety, Establishment and Comfort at present, and to our future Blessedness, that you cannot be prompted to attend to any thing of equal moment, by
Your Faithful
Servant,
S. B.

SOME

P A S S A G E S

Reasonableness

CHRISTIANITY,

As delivered in the Scriptures.

IN this Treatise we have, as clear,
distinct, and full Proof (I think)
as can with Reason be desired,
That Jesus, and his Apostles did
not teach any thing as necessary to be
believed, *to make a Man a Christian,*
but only this one Proposition, *That*
Jesus of Nazareth was the Christ, or
the Messiah. That the proof of this
Point, was the principal thing aimed

at, and intended in that Treatise; seems so clear to me, I cannot imagine how any Man can doubt of it, who attentively peruses these Words, in Page 192. " I challenge them, to shew that there was any other Doctrine (*viz.* than this, That Jesus of Nazareth was the Messiah) upon their assent to which, or disbelief of it, Men were pronounced Believers, or Unbelievers, and accordingly received into the Church of Christ, as Members of his Body, as far as meer believing could make them so, or else cast out of it. That it is not a bare notional Knowledge of the before-mentioned Proposition, that is discoursed of in this Treatise, is very evident, by the Author's frequent declaring, that by believing this Proposition, he means such a Faith as makes the Person believing it, to receive Jesus for his King and Ruler: As in Pages 96, 108, &c. The Author doth no where teach (that I do observe) that Jesus Christ, and his Apostles did not deliver any Doctrines to be believed besides this one, or that Christians are not obliged to believe any

any more Doctrines but this one. He
saith expressly, " The other Parts of
" Divine Revelation are Objects of
" Faith, and are so to be received.
" They are Truths whereof none that
" is once known to be such, may, or
" ought to be disbelieved, Page 299.

*Some Animadversions on Mr. Edwards's
Reflections on the Reasonableness of
Christianity, as delivered in the
Scriptures.*

MR. Edwards begins his *Refle-
ctions on the Reasonableness of
Christianity, &c.* Page 103. of some
*Thoughts concerning the Causes of A-
theism*; where he affirms, that " the
" late Publisher of the Reasonableness
" of Christianity, &c. gives it (*viz.*
" The plausible Conceit he took no-
" tice of, Page 104.) us over and o-
" ver again in these formal Words;
" *viz.* That nothing is required to be
" believed by any Christian Man, but
" this, That Jesus is the Messiah.
Then Mr. Edwards bestows some
Pages in reporting several Propositions

taught by our Saviour in the Gospel, which the Author of the Reasonableness of Christianity, &c. hath omitted. " These (he tells us) are *Matters of our Faith*, under the Gospel. And he adds an account of what he takes to be the sense of these Articles. Tho' I have read over the Reasonableness of Christianity, &c. with some Attention, I have not observed those *formal Words* in any part of that *Book*, nor any Words which are *capable* of that *Construction*, provided they be considered with the Relation they have to, and the manifest dependance they have on what goes before, or follows after them. I acknowledge the Scriptures Mr. *Edwards* doth mention, do contain *Matters of Faith* to be believed by those who are *Christians*, and attain to know that Jesus Christ did teach them. But that Mr. *Edwards* should have proved, to make his Discourse reach the Reasonableness of Christianity, &c. was This, That the *explicite Knowledge*, or belief of those *particular Scriptures*, or his *Interpretation* of them, is *necessary* by *Christ's Appointment*, to constitute, or make a

Per-

Person a Christian. These Scriptures do effectually overthrow, or confute that Proposition Mr. *Edwards* hath started, and then charged on the Author of the Reasonableness of Christianity, &c. but they do not affect any Proposition that Author hath advanced, that I know of.

In the next place Mr. *Edwards* finds fault with the Author of the Reasonableness, &c. "because he did not proceed to the Epistles, and give an account of them, as he did of the Gospels, and the Acts of the Apostles: And saith, It is most evident to any thinking and considerate Person that he purposely omits the Epistolary Writings of the Apostles, because they are fraught with other Fundamental Doctrines, besides that one, which he mentions, P. 109, 110.

Now what Mr. *Edwards* doth mean by Fundamental Doctrines, is not very clear to me. If he means all the Doctrines taught in the Epistles, or all the Propositions delivered in the Epistles concerning just those particular Heads, he immediately mentions, it

lies upon him to prove, that Jesus Christ hath made it necessary, that every Person must have an explicate Knowledge and Belief of all these, before he can be a Christian; which I do not see he hath attempted. If by Fundamental Doctrines, Mr. *Edwards* doth mean some Doctrines which are of special Importance, and which for that Reason, sincere Christians should principally endeavour to get the knowledge of, it cannot with any Justice be laid to this Author's charge, that he did not proceed to the Epistles, and give us an account of those Doctrines from them: Because that did not pertain to his Undertaking; who was not enquiring what Doctrines are of greatest moment to be understood, and believed by them who are Christians, but what was necessary to be known and believed to a Person's being a Christian. If what Mr. *Edwards* doth alledge, can be assigned for the Reason why this Author did purposely omit the Epistolary Writings, methinks it is most evident to any thinking and considerate Person, that it would have kept him from giving

ving the World that account he hath given, of what the Gospels and the Acts of the Apostles deliver concerning the Subject of his Enquiry and Discourse: For there are many important Doctrines taught both in the Gospels and the Acts, as well as in the Epistles, besides this, That Jesus is the Messiah. But how many soever the Doctrines be which are taught in the Epistles, if there be no Doctrine, besides this, That Jesus is the Messiah, taught there, as necessary to be believed, to make a Man a Christian, all the Doctrines taught there, will not make any thing at all against what this Author hath asserted, nor against the Method he hath observed: Especially considering we have an Account in the Acts of the Apostles of *what* those Persons, by whom the Epistles were writ, did teach as necessary to be believed to People's being Christians. And whereas Mr. *Edwards* speaks, p. 111. of this Author's "not vouchsafing an Abstract of these Inspired Writings; viz. The Epistles; This Author doth not appear to have had a Design of giving an Abstract of

any of the Inspired Books, if by Abstract be meant, a summary Account of all the Doctrines contained in them. As to the Gospels, and the Acts of the Apostles, he gives an Account of what they inform us, was taught by Christ and his Apostles as necessary to be believed to the making of a Man a Christian. And if he had proceeded to give the like account of the Epistles, that would have been as little satisfactory, as what he hath done already, to those who are resolved not to distinguish betwixt what is necessary to be believed to make a Man a Christian, and those Articles which are to be believed by those who are Christians, as they can attain to know that Christ hath taught them. We believe Jesus to be the Christ, or Messiah, not barely because he said he was the Messiah, but because of other Evidences, manifesting and confirming that Truth. But he that is a Christian, believes other Doctrines, because he knows that Jesus, whom he believes to be Messiah, hath taught them. Now had this Author quoted all those Passages in the Epistles that are for his purpose, as 1 Cor.

3. 11. and 1 Joh. 5. 1. he would still have left out all those Doctrines Mr. Edwards doth reckon up: And no just occasion could any Man have had from thence, to charge him with disowning those Doctrines, or passing those parts of the Epistles where they are delivered, by, with contempt.

If there be any true Reasoning in what Mr. Edwards doth further write in this Discourse against the Reasonableness of Christianity, &c. it is to me so clouded, by his way of expressing himself, I am too dull to perceive what his Reasons are, and wherein the strength of them doth lie. And therefore shall say little to his other Pages, till you come to Page 120. where Mr. Edwards doth hint, that there is not any thing more difficult in this proposition [*The Father, Son, and Holy Ghost are one God, or Divine Nature*] than in that other [*Jesus is the Messiah.*] Now let that be as Mr. Edwards saith, yet I see no proof, that the belief of the former Proposition is, that which doth constitute and make a Man a Christian. No nor that the belief of that, and all the other

other Propositions he hath mentioned in his Discourse, either exclusive of, or in conjunction with the latter, doth make a Man a Christian. That which is to be proved in opposition to the *Reasonableness of Christianity, &c.* is this, That Jesus Christ and his Apostles have taught that the belief of some one Article, or certain number of Articles, distinct from this, that *Jesus* is the *Messiah*, either as exclusive of the belief of this, that *Jesus* is the *Messiah*, or in conjunction with the belief of this Article, doth constitute and make a Person a Christian. But that the belief of this, that *Jesus* is the *Messiah*, alone doth not make a Man a Christian.

Whereas Mr. *Edwards* saith, p. 115. The Author of the *Reasonableness of Christianity, &c.* "pretends to contend for one single Article, with the exclusion of all the rest, for this reason, because all Men ought to understand their Religion. I cannot perceive any ground for such an assertion. The Author of the *Reasonableness, &c.* assigns why he asserts and contends that it is the believing that

that *Jesus* is the *Messiah*, which makes a Person a Christian, is this (if I understand him aright) because God doth not require the belief of any thing but this, to make a Man a Christian, or that *Jesus Christ* and his Apostles did not propose or teach any thing but this, as what was to be believed to make a Man a Christian. The Authors words are these. "God
 " out of the Infiniteness of his Mercy
 " has dealt with Man as a compassionate and tender Father. He gave
 " him Reason, and with it a Law. —
 " But considering the frailty of Man,
 " apt to run into Corruption and Misery, He promised a Deliverer, whom
 " in his good time He sent, and then
 " declared to all Mankind, that whoever would believe Him to be the
 " Saviour promised, and take him
 " rais'd from the Dead, and constituted the Lord and Judge of all Men,
 " to be their King and Ruler, should
 " be saved. *Reasonableness of Christianity, &c. p. 301.* So that the Reason why he contends that nothing more is absolutely necessary to be believed to Salvation, or to make a Person
 son

son a Christian is, because God hath declared, this is all that He absolutely requires to be believed to this purpose. Which I think is as good a Reason as can possibly be given. Then the Author of the *Reasonableness*, &c. observes, that "The All-merciful God seems herein to have consulted the "Poor of this World, and the Bulk "of Mankind. Which words are not propos'd as a Reason why nothing more is necessary to be believed to make a Person a Christian, but as a Pious Reflection, or Inference how evidently the Goodness of Mankind appears, in that He requires no more to a Persons being a Christian, than *the belief of that plain intelligible Proposition* before-mentioned. So far is this Ingenious Author from aiming at what Mr. Edwards affirms, p. 117. viz. "That we must not have any "point of Doctrine whatsoever in our "Religion, that the Mob doth not "at the very first naming of it perfectly understand, and agree to; That he declares himself in these very words: *The other parts of Divine Revelation, are Objects of Faith, and*
are

are so to be received, Reasonableness, &c. p. 299. which is so far from excluding all other *Articles of Faith*, or from setting up one Article with the defiance of all the rest, that it attributes the just Honour to every thing that can be the Object of a Christian Belief. The Question is not, how many Articles may be necessary to be believed by one who is a Christian? But whether any thing more than this, that *Jesus is the Christ or Messiah*, is of necessity to be believed, to make a Man a Christian? And I do not perceive, that Mr. Edwards hath offered any thing that is at all cogent for the Affirmative.

Some Passages in the Vindication of the Reasonableness of Christianity, &c.

THE *Vindication of the Reasonableness of Christianity* confirms me in my Opinion, that I was not mistaken in thinking, that that Author's

thor's design was not to determine
 how many Articles of Faith Christ
 and his Apostles have taught, but
~~what they required to be believed to~~
make a Man a Christian. "Convince
 "but Men of the Mission of Jesus
 "Christ, make them but see the
 "Truth, Simplicity, and Reasonable-
 "ness of what He himself taught
 "and required to be believed by his
 "Followers; and you need not doubt
 "but being once fully perswaded of
 "his Doctrine, and the advantages
 "which all Christians agree are re-
 "ceived by him, such Converts will
 "not lay by the Scriptures, but by a
 "constant reading and study of them,
 "get all the light they can from this
 "Divine Revelation, and nourish
 "themselves up in the words of Faith,
 "and of good Doctrine, as *St. Paul*
 "*speaks to Timothy, p. 8.* Whatever
 "Doctrines *Mr. Edwards* would have
 "to be believed, if they are such as
 "our Saviour and his Apostles requi-
 "red to be believed, to make a Man
 "a Christian, he will be sure to find
 "them in those *Preachings and famous*
 "*Testimonies* of our Saviour and his
 "Apostles

“ Apostles that I have quoted. And
 “ if they are not there, he may rest
 “ satisfied that they were not proposed
 “ by our Saviour and his Apostles, as
 “ necessary to be believed to make
 “ Men Christ’s Disciples, p. 11. The
 “ Reason I gave why I had not
 “ gone through the Writings in the
 “ Epistles to collect the Fundamental
 “ Articles of Faith, as I had through
 “ the Preachings of our Saviour and
 “ his Apostles, was, because those
 “ Fundamental Articles were in those
 “ Epistles promiscuously and without
 “ distinction mixed with other Truths.
 “ And therefore we shall find and dis-
 “ cern those great and necessary points
 “ best, in the Preachings of our Savi-
 “ our and the Apostles to those who
 “ were yet Ignorant of the Faith, and
 “ unconverted. p. 14. Give me leave
 “ now to ask you seriously whether
 “ these which you have here set down
 “ under the Title of *Fundamental Do-*
 “ *ctrines*, are such (when reduc’d to
 “ Propositions) that every one of
 “ them is required to be believed to
 “ make a Man a Christian, and such
 “ as without the actual belief thereof
 “ he

" he cannot be saved. If they are not
 " so every one of them, you may call
 " them Fundamental Doctrines as
 " much as you please, they are not
 " of those Doctrines of Faith I was
 " speaking of, which are only such as
 " are required to be actually believed
 " to make a Man a Christian, p. 15, 16.
 " The necessary Articles of Faith are
 " in the Epistles promiscuously deli-
 " vered with other Truths, and there-
 " fore they cannot be distinguished
 " but by some other mark, than being
 " barely found in the Epistles. *Id.*
 " He should have remembred, that I
 " speak not of all the Doctrines of
 " Christianity, nor all that is publish-
 " ed to the World in it, but of those
 " Truths only, which are absolutely
 " required to be believed to make any
 " one a Christian, p. 30. This is a
 " serious Truth, that what our Savi-
 " our and his Apostles Preached and
 " admitted Men into the Church for
 " believing, is all that is absolutely
 " required to make a Man a Christian.
 " But this is without any *desiance of*
 " *all the rest*, taught in the Word of
 " God. This excludes not the belief
 " of

" of any one of those many other
 " Truths contained in the Scriptures
 " of the Old and New Testaments
 " which it is the Duty of every Chri-
 " stian to study, and thereby build
 " himself upon our most Holy Faith;
 " receiving with stedfast belief and
 " ready obedience, all those things
 " which the Spirit of Truth hath
 " therein revealed. But that *all the*
 " *rest* of the Inspired Writings, or, if
 " you please, *Articles, of equal neces-*
 " *sity* to be believed to make a Man a
 " Christian, with what was preached
 " by our Saviour and his Apostles;
 " that I deny, p. 30, 31.

Some Animadversions on Mr. Edwards's
Book Entituled, Socinianism Un-
mask'd.

THE Introduction doth not
 prompt me to expect any great
 strength of Argumentation in the fol-
 lowing Discourse, if the Author keep
 on in the strain in which he hath writ
 these pages, and make his whole Book
 of a piece with his Beginning.

C

Chap.

Chap. I. were a Man obliged to judge of the Vindication of the Reasonableness of Christianity, &c. and of this Book Stiled *Socinianism Unmask'd*, by the account given of them in the second and third pages, and part of the fourth of this Chapter, he would be apt to determine the former, one of theillest Books, and worst writ, that was ever published: And the latter, the most Accomplished Treatise amongst Humane Writings.

Mr. *Edw.* p. 5. persists in his representing this Proposition, *There is but this one Truth* (viz. *That Jesus is the Messiah*) necessarily to be assented to by Christians (which is his own Proposition) and this Proposition, *There is but this one Truth* (viz. *that Jesus is the Messiah*) absolutely required to be believed, to make a Man a Christian; (which is the Authors Proposition he sets himself to oppose) to be the very same. Yet if he prove in the following part of his Book, that no person can be a Christian, or Member of Christ, till he explicitly understands, and actually assents to every thing that any Christian may be obliged to assent

assent unto, or indeed to any one Article distinct from this; *That Jesus is the Messiah*; I shall acknowledge he hath effectually confuted the main point insisted on, in the *Reasonableness of Christianity*, &c. and its *Vindication*: But whereas Mr. *Edw.* produces some lines out of p. 192. of the *Reasonableness of Christianity*, &c. to justify his charging that Author with the *formal words* (spoken of before) I shall refer any intelligent and fair Reader, to peruse that page, and try whether he can discern any ground (considering what goes before and after) to put such a construction on that Authors words, as Mr. *Edw.* doth; for I confess I am not sagacious enough to perceive it. Yet if Mr. *Edw.* had set down the Authors Challenge (which I have already transcribed) which is placed just between those words he doth quote; I think he would have done the Author a great deal of right, and have assisted his Reader, in conceiving duly, what it is the Author of the *Reasonableness*, &c. doth insist on; and what the point is his Adversary is to speak

to, in order to his confuting that Book, and invalidating the large Evidence there produced, from Christ, and his Apostles for the confirming. of what that Author asserts.

Mr. *Edw.* undertakes, p. 7. to shew that besides that one Fundamental Principle or Article which the Author of the *Reasonableness*, &c. so often mentions, there are *others* that are as necessarily to be believed, to make a Man a Christian; yea, to give him the denomination of a Believer in the Sense of the Gospel. Now, this is the point Mr. *Edw.* is to keep to; and if he prove this, which he professeth he hath undertaken to prove, he doth effectually confute the *Reasonableness of Christianity*, &c. if I am capable of making a Judgment in the case. Yet within a few lines, p. 8. Mr. *Edw.* saith, "He will let the Reader see, that it is as necessary for a Convert to Christianity to assent to them (*viz.* most of those other Articles he had barely enumerated in his former Discourse) as to that other he (*viz.* the Author of the *Reasonableness*, &c.) so frequently specifies."

cifies. But this is quite another point. For the Question is not, what Articles a Convert to Christianity may be obliged necessarily to believe; for he must necessarily believe as many Articles, as he shall attain to know that Christ Jesus hath taught. The Question is, what is necessary to be believed to make a Man a *Convert to Christianity*? For a *Convert to Christianity*, is, I conceive, the same with a *Christian*.

Mr. Edw. then lays down several Propositions, which are indeed Divine Truths, and of great use and moment to be known and believed, by those who are Christians; even such Propositions, that the Knowledge of them may conduce much to dispose People to be Christians. But I do not see any Proof he produceth, that the believing of all or any of those Propositions doth *make a Man a Christian*, or that the believing of these, together with this, *That Jesus is the Christ*, is necessary to *make a Man a Christian*: So that the due believing that Jesus is the Christ, or Messiah, doth not of it self constitute a Man a Christian, which

was the thing he undertook to Prove.
Yet.

Chap. 2. Mr. *Edw.* saith, p. 22.
 “He thinks he hath sufficiently proved
 “that there are other Doctrines besides
 “that; That Jesus is the *Messiah*, which
 “are required to be believed to make
 “a Man a Christian. But I think the
 utmost he hath proved, is only this,
 that there are other Doctrines which
 those who are Converts to Christiani-
 ty, are obliged to believe, which is
 far enough from being the matter in
 Debate. And then Mr. *Edw.* asks,
 “Why did the Apostles write these
 “Doctrines? Was it not that those
 “they writ to, might give their assent
 “to them? To which it may be
 answered in his own words, *Tes verily.*
 But then it may be asked again, were
 not these Persons Christians, to whom
 the Apostles writ *these Doctrines*,
 and whom they required to assent
 unto them? *Tes verily.* And if so,
 what was it that made them Christians,
 before their assent to *these Doctrines*
 was required? If it was any thing be-
 sides their believing *Jesus to be the*
Messiah, that ought to be instanced
 in,

in, and made out. And not those Doctrines they were *afterwards* required to assent to, upon Jesus his Authority, and by *virtue* of their *believing Him* to be the *Messiah*. In p. 23. Mr. *Edw.* sums up all he had said (in the former Chapter) of his necessary Propositions into a *Syllogism*, and saith, "The proof of the second Proposition in that *Syllogism*, is easily effected thus. The belief of those things which have immediate respect to the Occasion, Author, Way, Means, and Issue of our Salvation; and which are necessary for knowing the true Nature and Design of it, is the belief of such things, without the knowing of which, a Man cannot be Saved. But such is the belief of the preceding Articles, *Ergo*. Here Mr. *Edw.* stops, whereas he should have proceeded to prove that Jesus Christ, or his Apostles have taught, that no Man can be a Christian, or shall be Saved, unless he have an explicit Knowledge of all those things which have immediate respect to the Occasion, Author, Way, Means, and Issue of our Salvation, and which are necessary

cessary for our knowing the true Nature and Design of it. But this he hath not done. It is a very good Argument, to another purpose: But without another *Medium* it will do no *Feats* in the present Case. Mr. *Edw.* p. 24. takes notice, "That in
 "Vindication of the *Reasonableness*,
 "&c. p. 16. the Author asks this
 "Question, Whether these which you
 "have set down under the Title of
 "Fundamental Doctrines, are such
 "(when reduced to Propositions)
 "that every one of them is required
 "to be believed, to make a Man a
 "Christian; and such as without
 "the actual belief thereof he
 "cannot be Saved? And the Substance and Strength of Mr. *Edw.* Answer (if I apprehend him aright) is this, "That no Man besides himself
 "ever started such a thing; representing the Question, as if the Author had asked, Whether those Propositions must be *always actually believed*; whereas the Question is only, Whether a Person cannot be Saved, without the actual belief of those Propositions? Now, that a Man can believe particular Propositions, and not actually

ally believe them, is much above my capacity to understand. It is acknowledged those *Propositions* are in our *Bibles*; and they are there for this purpose, that they may be *believed*, as Mr. *Edw.* saith, and so is every other Proposition, which is taught in our *Bibles*. But how will it thence follow, that no Man can be a Christian, till he particularly know, and actually assent to every Proposition in our *Bibles*?

Chap. 3. In this Chapter Mr. *Edw.* reflects upon the Reasons, given by the Author of the *Reasonableness*, &c. for his not going through the Epistles, to Collect the Fundamental Articles of Faith out of them. And saith, "He assigns this as one Reason; the
"Epistles Being writ to those who
"were already Believers; it could not
"be supposed, that they were writ to
"them, to teach them Fundamentals.
To this Mr. *Edw.* answers, "By the
"same Argument that he would persuadeus, that the Fundamentals are
"not to be sought for in the Epistles;
"we may prove that they were not to
"be sought for in the Gospels, and in
"the Acts, for even these were writ
"to those that believed, p. 38. Now
the

the force of that Author's Reason doth not lie in this, that the Persons the Epistles were writ to, were Believers: But in this, That the Principal Design, and main occasion of the writing of these Epistles, was not to teach what Points must of necessity be believed, to make Men Christians. And the Persons they were writ to, being Believers, was a very plain Evidence, that that could not be the main Reason of the writing of those Epistles; which the Author of the *Reasonableness*, &c. expresseth in these words, *The Epistles being all written to those, who were already Believers and Christians; the occasion and end of writing them, could not be to instruct them, in that which was necessary to make them Christians.* Reasonableness, &c. p. 294. But the *Gospels*, and the *Acts of the Apostles* being principally writ, to teach People what it was that Jesus Christ, and his Apostles did require a belief of, in order to their being Christians, together with the Evidence, and Proof of that which is to be believed for the making of them Christians: These are the Writings where
we

we are with greatest assurance to seek for the Knowledge of that, the beleif whereof doth make a Man a Christian. Tho' St. *Luke* did Dedicate his Gospel, and the *Acts of the Apostles* to the most Excellent Theophilus, an Eminent Believer: And both the *Gospels* and *Acts* are written for the use of Believers, as Mr. *Edw.* observes; yet they were not writ to teach him, or them Fundamentals; that is, to teach them what they must believe, in order to their becoming Believers or Christians. They are of great use to Believers, to put them in mind of what they have assented to, to confirm and strengthen their Faith, and to advance their knowledge of him they believe in, to greater Clearness and distinctness, &c. but it cannot reasonably be supposed, that they were writ to Believers for this end, to make them Believers, who were so before.

Mr. *Edw.* saith, " Another feigned ground of his omitting the *Epistles*, " is this, because the fundamental Articles are here promiscuously, and without distinction, mixed with other Truths.

" Truths. To which Mr. *Edw.* makes
 this Reply, " On the same account he
 " might have forbore to search for
 " Fundamental Articles in the *Gospels*,
 " for they do not lie there together,
 " but are dispersed up and down; the
 " Doctrinal and Historical part are
 " mixed with one another, but he
 " pretends to sever them; why then
 " did he not make a Separation be-
 " tween the Doctrines in the *Epistles*,
 " and those other matters that are
 " treated of there? He hath nothing
 " to reply to this; and therefore, p.
 40. Nay, hold there, and forbear
 making Inferences from those last
 words, for should the Old Gentleman
 at *Rome* say so, *è Cathedra*, I believe
 it more than probable, that he would
 be foully out, notwithstanding his
 conceited, and avowed Infallibility.
 The Author of the *Reasonableness*, &c.
 owns that the Doctrines necessary to
 be believ'd to make a Man a Christian,
 are to be found in the *Epistles*, but
 that we shall find and discern those
 great and necessary points best in the
Preachings of our Saviour, and the
Apostles, to those who were ignorant of
the

the Faith, and unconverted, Vindicat. p. 14. So that the reason here given, why he sought them in the *Gospels*, and *Acts*, and not in the *Epistles*, is this, *because they were to be found and discerned best there.* And if this be not a good Reason, I know not what is. Methinks no Learned and Wise Man should be ashamed to imitate this Author, in searching for the weightiest Truths, only there where they may be *best found and discerned.* Whereas Mr. Edw. saith, "Necessary Truths may be distinguished from those which are not such, by the Nature and high importance of them, p. 41. I would mind you, that necessary Truths, are Truths or Doctrines necessary to be believed for that end, or purpose they relate to. So that we are not to judge of their necessity, so much by their own intrinsic Nature, as by the relation they have to that end we propose to our selves, or at least ought to propose. The necessity of a Persons believing this single Truth, or such a number of Truths, in order to his being a true Christian, ariseth from God's declaring and making

king known that the belief of that Truth, or such a number of Truths, is necessary to make a Man a Christian. The necessity of a Christians believing any particular Truths Christ hath taught, doth not arise so much from the Nature, and high importance of them, as from his knowing that Christ hath taught and revealed them.

Chap. 4. What Mr. *Edw.* here saith of *Turks* and *Devils*, &c. is writ after such a rate, I think it needless for me to say any thing to it. If you read p. 193, 194. and 300, 301. of the *Reasonableness*, &c. I think you will easily perceive the *Reasonableness* of *Christianity* administred no just ground for such Discourse. Yet the most considerable and best Expressions (excepting strict Scripture-Quotations) I have yet met with in this whole Discourse, happen to be dropt amongst the *Stuff* with which this Chapter is crowded, *viz.* Those which declare Mr. *Edwards's* Notion of Evangelical Faith. As, "That a true Evangelical Faith is a hearty accepting of the *Messiah* as he is offered in the Gospel,

“spel, p. 56. But whereas Mr. *Edw.*
 “saith this Author brings us no ti-
 “dings of any such Faith belonging
 “to Christianity, or discovered to us
 “in the Scriptures, which gives us
 “to understand that he verily believes
 “there is no such Christian Faith, p.
 “56, 57. I think Mr. *Edw.* is much
 mistaken both in his Assertion, and his
 Inference, for such I conceive is the
 Sense of his latter words. If the Au-
 thor of the *Reasonableness*, &c. had
 not brought any tidings of such a
 Faith, I think, it could not be thence
 justly and regularly inferr’d, that he
 verily believes there is no such Chri-
 stian Faith. Because his enquiry and
 search was not concerning *Christian*
Faith, considered *Subjectively*, but
Objectively, what the Articles be which
 must be believed to make a Man a
 Christian? And not with what sort of
 Faith, these Articles are to be believ-
 ed? So that if he had not said one
 word concerning Faith *Subjectively*
 considered; he might have as true and
 just a conception, and belief concern-
 ing this matter, as any Man living.
 And tho’ Mr. *Edw.* could not find *one*
 word

word about this compleat Faith of the Gospel in those pages, (viz. 191, 192. &c.) where he expected it; yet there are several words about it in that Book. As in all those pages where he speaks of taking and accepting Jesus to be our King and Ruler. Where can you find a truer or more exact account of Christian Faith, than what this Author hath given us in these words, But considering the frailty of Man, apt to run into corruption and misery, he (i. e. God) promised a Deliverer, whom in his good time he sent, and then declared to all Mankind, that whoever would believe him to be the Saviour promised, and take him now raised from the dead, and constituted the Lord and Judge of all Men, to be their King and Ruler, should be Saved, p. 301.

Chap. 5. Mr. Edw. continues in this Chapter to give vent to something, to which I will not adventure to assign a Proper Name, and pretends it is all against what the Author of the *Reasonableness of Christianity* hath writ; when it is all against a conceit of his own framing, and there is not
any

any thing that I can find in the *Reasonableness*, &c. that hath any likeness to it, viz. what he affirms (in the former Chapter) "The Author of the *Reasonableness*, &c. tells Mankind "again and again, that a Christian "Man, or Member of Christ, need "not know, or believe any more than "that one individual point which he "mentions, p. 59. If any Man will shew me those words, in any part of the *Reasonableness*, &c. I shall suspect I was not awake all the time I was reading that Book. And I am as certain as one awake can well be, that there are several passages in that Book, directly contrary to those words. And there are some expressions in the Vindication of the *Reasonableness*, &c. one would think, if Mr. Edw. had observed them, they would have prevented his mistake.

Mr. Edw. p. 73. certifies, "He design'd his Papers for the satisfying of "the Reader's doubts about any "thing occurring concerning the matter before us, and for the establishing his wavering Mind; and for "that reason will answer a Query or
D "Ob-

“ Objection, which some, and not
 “ without some shew of ground may
 “ be apt to start; *viz.* how comes it to
 “ pass, that this Article, of Faith, *viz.*
 “ That Jesus is the *Messias*, or Christ,
 “ is so often repeated in the *New Testa-*
 “ *ment* ? Why is this sometimes urged
 “ without the mentioning of any o-
 “ ther Article of Belief ? I think the
 Quæry should be put thus, Why did
 Jesus Christ and his Apostles require
 assent to, and belief of this one Article
 alone, *viz.* That Jesus is the *Messias*,
 to constitute and make a Man a Chri-
 stian, or true Member of Christ (as it
 is abundantly evident they did, from
 the *Reasonableness of Christianity*) if the
 belief of more Articles is absolutely
 necessary to make and constitute a
 Man a Christian ?

Mr. *Edw.* to clear this Objection
 (as he hath framed it) and to give a full
 and satisfactory answer to all doubts
 in this affair, offers these ensuing par-
 ticulars.

I. “ It must be considered, that the
 “ believing of Jesus to be the promised
 “ *Messias*, was the first step to Chri-
 “ stianity, and therefore this, rather
 “ than

" than any other Article, was pro-
 " pounded to be believed by all those,
 " whom either our Saviour or the
 " Apostles invited to embrace Chri-
 " stianity, p. 74. But here it may be
 Queried, by whose Authority are we
 obliged to consider, *That the believing*
of Jesus to be the promised Messias, is
but a step or the first step to Chri-
stianity? And not Christianity it self!
 If Mr. Edw. had proved that Jesus
 Christ or his Apostles had taught so, the
 Controversie had been at an end: But
 he offers nothing of this nature, only
 gives us his own word for it. As p.
 50. he had said, that " the belief of
 " Jesus's being the *Messias*, was one of
 " the first and leading Acts of Christian
 " Faith. Now Christian Faith here,
 must be the belief of something or
 other; and if it be the believe of any
 thing besides this, that Jesus is the
 Christ, or *Messias*, that other thing
 should be specified, and it should be
 made appear, that the belief that Je-
 sus is the *Messias* or *Christ*, without the
 belief of that other Proposition, is
 not Christian Faith. Now I apprehend
 that Christian Faith, and Christianity,

considered subjectively (and an act of Christian Faith, I think, cannot be understood in any other sense) are the very same. And how an act of Christian Faith can be but a step to Christianity, is above my Capacity to conceive. For Christian Faith, or Christianity (if I be not mistaken) is that which constitutes a Man a Christian. But Mr. *Edw.* perhaps by Christianity and Christian Faith, doth not mean that Faith which constitutes a Man a Christian, but the belief of all, or a considerable number of Propositions, which are of great importance to be known and believed by those who are Christians. Now that Faith which constitutes a Man a Christian, differs very much in the *ground* of it, from that Faith, whereby one that is a Christian, believes the particular Doctrines which Christ and his Apostles have taught. A Christian believes what Propositions he attains to know that Jesus hath taught, for this reason, because he knows they were taught by that Jesus, whom he believes to be the *Messias*. But a Man believes Jesus to be the *Messias*, because of the Evidence and

and Proof that is given, that this Jesus was the *Messias*. And the believing Jesus to be the *Messias*, is so far from being but a *step to Christianity*, or a *leading act of Christian Faith*, it is Christianity it self, or Christian Faith it self. That which constitutes and makes a Man a Christian, a Believer, a Disciple, or Subject of Christ, is his believing Jesus to be the Christ, so as to yield up himself unreservedly to believe and practise whatsoever he shall attain to know he hath taught and commanded him. This is all that is necessary to make a Man a Disciple, or Subject, &c. to one who appears to be Commissioned to admit Persons into such Capacity and Relation on those terms: If by *Christianity* we understand the particular Doctrines or Articles Jesus Christ hath proposed to be believed by those who are Christians: The belief of any or all of these Doctrines, is not *strictly Christian Faith*, but *the Faith of Persons who are Christians*. And to determine which is the first act of this sort of Faith, we must have recourse to particular Persons, unless it can be proved

that every Christian, doth undoubtedly obtain the knowledge of one certain Proposition Christ hath taught, before any of them doth know any other. For if one Christian attains in the first place, to know that Jesus hath taught, that by dying on the Cross, he offered up himself a Sacrifice to satisfy Divine Justice for the Sins of the World; his believing this point, because he knows Jesus hath taught it, is the first act of Christian Faith in him, taking Christian Faith in this larger sense. But if another Christian doth not attain to know in the first place, that Christ hath taught this Doctrine; nor till after he knows several other Truths which Christ hath taught: His belief of this, when he comes to know Christ hath taught it, will be so far from being the first act of Faith in him, that all the Doctrines he knew Christ had taught, before he knew that he hath taught this, must take place, and be reckon'd in the order of his believing before this. That Faith which is strictly Christian Faith, and makes a Man a Christian, *viz.* believing Jesus to be the Christ,

Christ, doth not barely make way for the embracing of all other Articles, or become a passage to all the rest, as Mr. Edw. expresseth himself, p. 75. but it lays an indispensable obligation upon the Person, to embrace and believe whatever Articles he shall attain to know Jesus Christ hath taught, and to use his best endeavours to acquire such knowledge. This is Christianity, properly so call'd. And the several Truths which Christ, and his Apostles have revealed, are the Doctrines, which those who are Christians, must endeavour to understand and believe, because Jesus, whom they believe to be the Christ, or *Messias*, hath taught and delivered them to the World, and for the special use of his Disciples and Followers. A Man may believe several of the Doctrines taught by Christ and his Apostles, who does not believe that Jesus is the *Messias*; but then he does not believe them with the Faith of a Christian; that is, for that reason why a Christian must and doth believe them, viz. his knowing that they were taught by that Jesus whom he believes to be the Christ, or *Messiah*.

2. Mr. *Edw.* saith, " It is to be remembred, that though this one Proposition or Article be mentioned alone in some places, yet there is reason to think and be persuaded, that at the same time, other matters of Faith were proposed, p. 76. Supposing is no Proof in this case. You may suppose as many matters of Faith discoursed of at one and the same time as you please; but the point to be proved is this, That some other Point or Article of Faith besides this, that *Jesus is the Christ*, was proposed to be believed, to make them Christians. It is all along acknowledged, there are many Articles proposed for Christians to believe, but the Proof is wanting, that more than this one Article was proposed to be believed, to make Men Christians. If there be reason to think and be persuaded, that other matters of Faith were discoursed of at the same time, it seems very plain and evident to me, that there was not any Article but this one, that *Jesus is the Messiah*, the belief whereof was necessarily required to make them Christians, because there is nothing but this Recorded,

ded, which was insisted on for that purpose.

3. Mr. *Edw.* saith, " This also must
 " be thought of, That though there are
 " several Parts and Members of the
 " Christian Faith, yet they do not all
 " occur in any one place of Scripture,
 " p. 76. — *And consequently*, if we
 " would give an impartial account of
 " our Belief, we must consult those
 " places of Scripture where the Arti-
 " cles of the Christian Faith are; and
 " they are not all together, but dispers'd
 " here and there: Wherefore we must
 " look them out, and acquaint our
 " selves with the several particulars
 " which make up our Belief, and ren-
 " der it entire and consummate, p. 77.
 That there are several Propositions and
 Articles delivered by Christ and his
 Apostles; which Christians must en-
 deavour to know and believe, is very
 true; as also that these do not all oc-
 cur in any one place of Scripture, and
 therefore Christians must look them
 out, &c. But this is no Proof that all
 that is absolutely necessary to be be-
 lieved to make a Man a Christian, is
 not to be found in any one place of
 Scripture;

Scripture; much less that no Man can be a Christian, till he hath an explicite knowledge of every Proposition Christ and his Apostles have taught. The place of Scripture Mr. Edw. here quotes, viz. *Rom. 10. 9.* I take to be a full confirmation of what the Author of the *Reasonableness of Christianity*, &c. asserts. The words are these, *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath raised him from the dead, thou shalt be saved.* The plain meaning and sense of which words, I think is this, If thou shalt confess, or make profession with thy Mouth, that thou dost take Jesus for thy Lord, and this verbal Confession, proceeds from, and is the genuine Fruit of an unfeigned hearty belief, grounded upon solid, substantial Evidence, such as God's raising him from the dead is, that he is the *Messias*, thou shalt be saved. But how this Scripture should have such a construction fastened to it as this, if thou believe Christ's Resurrection, and all other Truths he and his Apostles have taught, thou shalt be saved, so as to exclude every Man from Salvation,

tion, that believes Jesus to be the *Messias*, and yet attains not to an explicit knowledge and belief of every thing Christ and his Apostles have taught, is not obvious to me.

4. Mr. *Edw*, saith, " This (which is the main answer to the objection) " must be born in our minds, that " Christianity was erected by degrees, " according to that Prediction and " Promise of our Saviour, *That the Spirit should teach them all things*, Joh. 14. 26. *And that he should guide them into all truth*, Joh. 16. 13. " We " are not to think that all the necessary Doctrines of the Christian Religion were clearly published to the " World in our Saviour's time, p. 78. It is true, all the Doctrines which Christ and his Apostles taught, were not delivered at once, but gradually, and at several times. But what is this to the proving, that all that was necessary to be believed to make a Man a Christian, was not clearly published in our Saviour's time? Will not that make a Man a Christian now, which made the Apostles themselves Christians? Christians in different times may

may be furnished with a less or greater number of Truths and Doctrines, which they must endeavour to understand and believe. But the Belief of *that*, which makes one Man a Christian, or ever did make any Man a Christian, will at any time to the end of the World, makes another Man a Christian. The Faith of Christians may encrease and extend to a greater number of Objects, or Articles, as they are discovered and made known, but there can be no difference as to *that*, the belief *whereof*, doth make a Man a Christian. What is absolutely necessary to be believed to make one Man a Christian, at any time, is absolutely necessary to be believed to make others Christians, at any time, and in every part of the World. And nothing else is or can be absolutely necessary to be believed, to make any Man a Christian. If Mr. Edw. instead of *distinguishing of times*, had distinguished between what is necessarily to be believed, to make a Man a Christian, and what Doctrines have been taught and delivered by Christ and his Apostles, which those who are Christians must labour

labour to understand and believe, I fancy he would not have been of the Opinion, that the enlarging of the *Revelation*, did make more necessary to be believed, to make a Man a Christian at one time, than was necessary for that purpose at another.

Chap. 6. Here Mr. *Edw.* falls foul with the Author of the *Reasonableness*, because he did not treat of matters, which pertained not to his Subject. Because he did not discourse of the *Trinity*, and the *Deity of our Saviour*, which are particular Doctrines proposed to be believed by them who are Christians. Whereas that Author's business was to enquire, not what points are proposed to be believed by Christians, but what is necessarily to be believed, to make a Man a Christian. Mr. *Edw.* appears mightily out of humour also, because the Author of the *Reasonableness*, &c. did not mention some passages in the Gospels which did not belong to his Enquiry, and because he did not explain some Scriptures, as he would have them explained. Now I think it appears evidently enough, by some of the former Papers, that there is

is no just ground to accuse any Man to be an *Anti-Trinitarian*, or a *Socinian*, because he asserts that believing Jesus to be the *Messias*, is all that is necessarily required to make a Man a Christian. I farther add, that the belief of the *Trinity*, and that Jesus *the Son of God*, *is God*, doth not constitute a Man a Christian. Nor can any Man believe these Doctrines, or any other Doctrines taught in the Gospel, with the Faith of a Christian, till he is a Christian, and believe them, because he knows they were taught by Jesus Christ, whom upon just grounds he believes to be the *Messias*. It is not fair and just to charge a Man with rejecting these Doctrines meerly because he does not interpret some particular Texts to the same purpose others do. For he may believe these Doctrines, though he does not think all those Scriptures cogent proofs of them, which some may alléde for the proof of them. The Author of the *Reasonableness*, &c. had observed that *the Messias*, and *the Son of God*, were synonymous Terms amongst the Jews in our Saviour's time, p. 37. 49. 50. Hence
Mr.

Mr. *Edw.* takes occasion to write many pages about these *terms*. But I do not perceive that he pretends to offer the least proof that these terms, were not synonymous terms amongst the *Jews* at that time, which is the point he should have proved, if he designed to invalidate what this Author saith about that matter.

Chap. 7. In this Chapter Mr. *Edw.* seems much disturbed, because the Author of the *Reasonableness*, &c.
 “ Makes nothing of the force of that
 “ Demonstration (as he calls it) of his
 “ being a Disciple of *Socinus*, viz.
 “ That when he mentions the ad-
 “ vantages and benefits of Christ’s
 “ coming into the World, he hath not
 “ one syllable of his satisfying for us,
 “ or by his Death purchasing Life and
 “ Salvation, or any thing that sounds
 “ like it, p. 94. The Scripture Do-
 ctine of Christ’s Satisfaction, is of
 mighty importance, for a true Chri-
 stian to be well acquainted with. But
 that a Person must be a *Socinian* be-
 cause he omitted that *particular*, when
 discoursing of the advantages and be-
 nefits of Christ’s coming into the
 World,

World, unless he had expressly promised to name every one of them, does not appear *Demonstratively* unto me, supposing Christ's Satisfaction were in *Strictness* to be reckoned amongst the *Benefits and Advantages* which accrue and redound, either to Sinners or Believers, from Christ's coming into the World. For the mentioning of *some*, is nodenial of *other* Advantages. But I conceive, *Satisfaction* is not so *strictly* to be termed an *Advantage*, as the *Effects and Fruits* of it are, and the ends themselves, for which this Satisfaction was made. Some of the *main ends* for which Christ came into the World, were these. To procure us the *Pardon of Sin*. The *Holy Spirit* to enable us to walk in all pleasing before God, and to secure to us *Everlasting Glory and Blessedness*. These are the great Benefits and Advantages (speaking strictly) of Christ's coming into the World. Of the two last the *Author of the Reasonableness*, &c. hath discoursed amongst the Benefits; &c. of Christ's coming into the World; and the other he hath spoken of in the former part of his Book. The Doctrin

Strine of Satisfaction, instructs us in the way, how Christ did by Divine Appointment, obtain these Advantages for us.

Chap. 8. This is the last Chapter Mr. Edw. writes directly against the Reasonableness of Christianity, and its Vindication, or rather against the unknown Author. But this Chapter is so entirely of the same strain with those foregoing pages I have past over in silence, I shall say no more of it; but that my dulness is such, I cannot discern the least appearance of reasoning in it.

If you believe Mr. Edwards's account of the Reasonableness, &c. you will conclude it likely to do abundance of hurt, especially to St. Paul's Church-yard. And indeed, I am persuaded it will as certainly be the Cause of very much mischief, as Tenterton-Steeple was the Cause of the Goodwin Sands.

Were the Reasonableness of Christianity, &c. generally read with deliberation, and rightly understood, and (what I apprehend to be) its main design well followed, it would be of

E eminent

eminent use, amongst other good purposes, to these two.

First, To effect an happy alteration in particular Persons. 21 For if more time and pains were employ'd, in bringing People to a sound Conviction, and full persuasion, that Jesus is the Christ, and only Saviour of Sinners, and of their own personal need of Him, and less of each in Squabbling about Terms, Men have devised to express their own Conceits relating Points which Christ and his Apostles have delivered in easie and unaffected words, there would not be such great numbers every where, who pretend to be Christians meerly because it is the Fashion and Mode of the Country to make that Profession; but we might upon good grounds expect that multitudes would be Christians upon a Rational and Wise Choice. From whence it would follow, that as they would be able to justify their Faith, and give a good Reason of their Hope to any who should discourse with them concerning the same; so they would be more inquisitive after, and observant of the Laws

Laws of Christ, and would be disposed to yield a becoming Assent and Submission to the several Truths and Doctrines they shall attain to know were taught by Him.

Secondly, To overthrow and ruine Faction in Religion, and promote that Concord, and good Affection amongst Christians, which would render them mightily serviceable to one another, put them into a condition, to reap singular advantage from all Publick ministrations, which would make the whole number of Christians appear to the World as one entire and well compacted Body, and effectually remove those pernicious Prejudices against our most Sacred Profession, which too many take occasion to entertain, from the humoursome Separations, and groundless Divisions which do most unmercifully prevail amongst Christians. The Men of Art in all the Parties, appear agreed (how distant soever they be one from another in other matters) not to speak in favour of the Reasonableness of Christianity, &c. But if this Agreement of theirs doth arise from the ob-

vicious tendency that Book hath to promote the *Happy Concord* beforementioned, what can be thought better of it, than that it is an *Evil Conspiracy* to continue and maintain *Unchristian Discords*, for private *Selfish Ends*, to the exceeding great *Detriment* of *Religion*, and the *Publick Good*? In short, if the *Reasonableness* of *Christianity* as delivered in the *Scripture*, doth merit no worse a *Character*, on any other account, than it doth justly deserve, because it advanceth and so fully proveth this Point, *That Christ and his Apostles did not propound any Articles as necessarily to be believed to make a Man a Christian, but this, That Jesus is the Christ, or Messias*, I think it may with great Justice be reputed, one of the *best Books* that hath been published for at least *these Sixteen Hundred Years*.

THE END.

ERRATA's

In the Discourse, &c.

PAGE 30. L. 3, 4. r. *Understanding.*

In the Passages,

E Pistle to the Reader, p. 1. l. 3. f. *Book*, r. *Books*.
p. 12. l. 15. r. *of God to Mankind*. p. 17. l. 22.
r. *Articles are of Equal.*